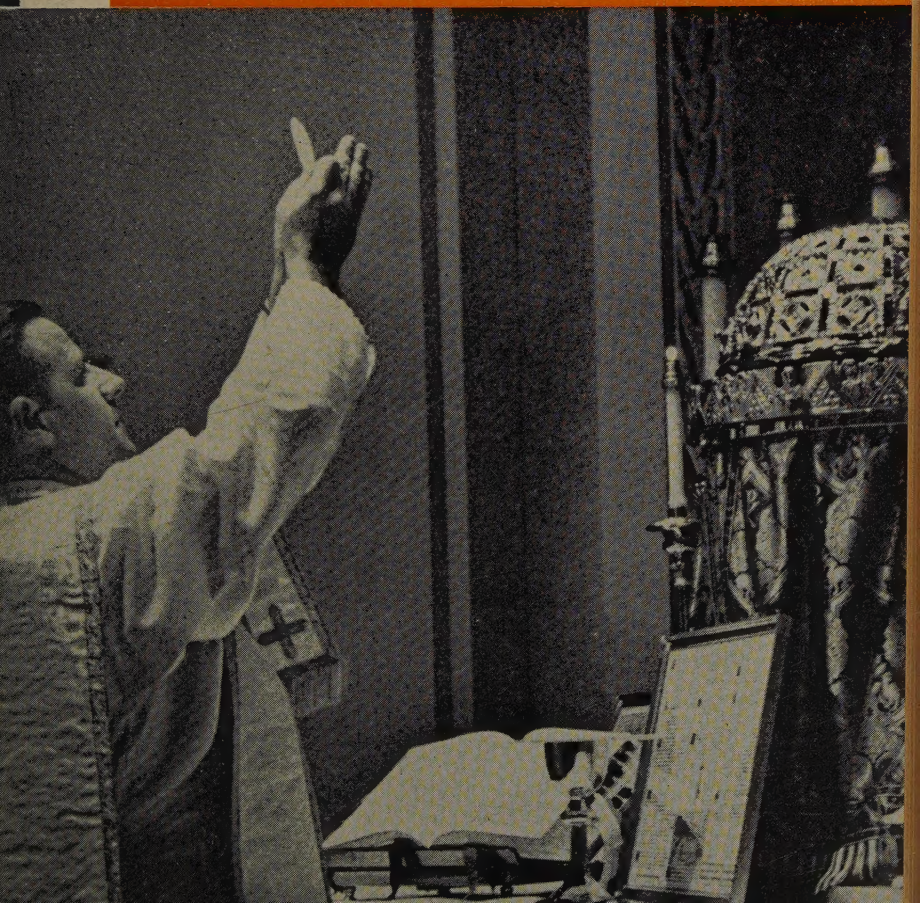
November-December, 1961

PASTORAL LIFE

A PUBLICATION FOR PRIESTS



NOV. – DEC., 1961
Volume IX, Number 6

PASTORAL LIFE

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IN THIS ISSUE

LETTERS 2
BRINGING PROSPECTS TO A CATHOLIC CHURCH–*John A. O'Brien, Ph.D.* 3
TENSION IN THE PRIEST'S LIFE–*Richard M. McKeon, S.J. Ph.D.* 8
THE SACRAMENTAL APPOARCH TO THE LITURGY–*William K. McDonough* 15
"HOLLYWOOD BIBLIANA"–*Andrew P. Maloney* 22
THE PRIEST AND PAIN–*Bernard F. McWilliams, C.SS.R.* 28
QUID IN CASU?–*William Allen, J.C.D.* 33
PASTORAL REFLECTIONS–*T. C. Siekmann* 38
BOOK REVIEW SELECTIONS 40

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LETTERS

ANSWER TO A CRITIC

Dear Editor:

In writing "Are You Building a Church?" for the July-August issue of **Pastoral Life,** I stressed the importance of giving to our modern church building the time-honored traditional character that makes them look more like churches and less like vulgar commercial structures. Enough for me as for many others (especially in poor rural areas) is a modest steeple with bell and cross, as seen on the last issue of **Pastoral Life.** This is the House of God, we are reminded.

My reference especially to **Gothic** was to emphasize the point that Christian art should be instrumental in lifting the mind and heart to God. The eminent authorities I quoted and the enthusiastic experiences of millions who visit our Gothic churches bear me out on this.

I agree that the "man on the street" who visits one of our specimens of Gothic architecture does not know much about its symbolism, yet he is instinctively overawed by the inspiring beauty and grandeur of the Gothic art and for that matter by its predecessors, the Byzantine and the Romanesque.

I admit that my knowledge in art is rather limited, but how much does my **sacerdos** critic know? His sprightly and superficial criticism seems to spell the negative. I would suggest for him a "horse back" journey through the history of ancient art. He would learn that what inspired the Gothic architects were the Gothic forests in Northern Germany. Gothic was but a name (with no "bar

Continued on page 44

PASTORAL LIFE
NOV. – DEC., 1961 ● Vol. IX, No. 6

Bringing Prospects to a Catholic Church

REV. JOHN A. O'BRIEN, PH. D.
The University of Notre Dame

FROM the day of his ordination until the day he is summoned into eternity to give an accounting of his stewardship, the priest is to be a fisher of men. He must bring to this task all the diligence, skill and resourcefulness of which he is capable. This work precedes all others, for a priest can administer no sacrament until he has first fulfilled this task.

In America today there are more than a *hundred million* churchless or non-church-going people. They must be caught for Christ; they must be incorporated into His Mystical Body; they must be nourished with His body and blood vivified with the graces of the sacraments. There can be no rest for true shepherds of souls until this task is completed.

The divine Master is not satisfied with 42,000,000 souls out of a population of more than 180,000,000. "Preach the Gospel," He commanded, "to every creature. He that believeth and is baptized, will be saved: but he that believeth not shall be condemned."

"How," pastors ask, "can a comparatively small body of priests, already heavily burdened, bring the life-giving truths of Christ to the churchless millions of our land?" By themselves priests can't. Back of them, however, are millions of the laity, loyal, generous and devoted. They must be enlisted in this urgent task.

This was the keynote sounded by Bishop Lawrence J. Shehan of Bridgeport in a sermon preached at a Chair of Unity Octave service at the National Shrine in Washington, D. C. "The solution of the pro-

FATHER O'BRIEN is the celebrated writer, speaker and Director of Bureau of Convert Research, University of Notre Dame. This is his first of a new series of articles on pastoral tips for Convert Makers.

blem of Christian unity," declared His Excellency, "requires an awakening within us of the consciousness of the essential role of the Catholic laity in the cause of reunion. It necessitates the formulation of action which will call into play the apostolic spirit which lies latent in so many of those who take take their places in the pews. It demands the enlistment of diocesan and parochial organizations which will give direction and continuity to their efforts."

Bishop Shehan was not content, however, with the mere theoretical formulation of these ideas and plans. He put them into operation by launching a vigorous and well-organized Catholic Census and Information Program throughout his diocese. An army of 8,358 men and women, working in pairs called at every home, Catholic and non-Catholic.

They unearthed thousands of lapsed Catholics, distributed 13,018 copies of *Finding Christ's Church* to interested non-Catholics, and 9,806 copies of *Come Back Home* to fallenways. They brought hundreds of interested non-Catholics desiring a better understanding of their faith to an Inquiry Class established in every parish.

Here is the first step in the intelligent and wise use of our laity for the extension of Christ's kingdom. It must become standard practice, year after year, in every parish and in every diocese if we are to take seriously the divine command, "Preach the gospel to every creature." Every parish must become a throbbing center of missionary activity, with priests and parishioners working shoulder to shoulder to win souls for Christ.

KINDLING THE SPARK

"How," ask pastors, "can we enlist our people as auxiliary missionaries? What are some of the concrete and specific ways in which they can help us in our convert apostolate? We must not only convince them that they belong in this work, but also *show* them in detail what they can do."

To help pastors in this matter the Bureau of Convert Research was established at the University of Notre Dame. More than 1,000 cases of conversion were collected, analyzed and studied in detail. The study showed that there are only about seven basic patterns or methods of convert-making. These boil down largely to techniques of kindling the spark of interest in the faith. This is the supremely important part in the whole operation. It is like turning the key in the ignition switch. Until this is done, the motor car will not move an inch.

Accordingly we are presenting in this series each of the basic methods of kindling that all-important spark. They will help pastors, we hope, not only to convince their parishioners that they belong in this work but also show them *how* they can do it effectively. Instead of engag-

ing in mere theories or generalities we shall cite specific case histories illustrating each technique. These will stick in the minds of parishioners long after abstract principles have been forgotten and give them the concrete, detailed guidance they so sorely need. These incidents will help pastors in preaching on this subject, by supplying them with true stories to illustrate their theme.

The first method we shall present is that of bringing a non-Catholic neighbor or friend to a Catholic service: Mass, mission, retreat, Benediction or other service, or even a tour of inspection through the church. The cases show that, whenever a truth-seeker comes with an open mind and a humble heart into the presence of our Eucharistic Lord in the tabernacle of every Catholic church, he receives some grace and goes away a better man.

Entra bueno, sal mejor. (Enter a good person, you leave a better one.) These are words inscribed over the door of a Catholic church in Cuernavaca, Mexico. That is the inscription which might well be carved over the portals of all our churches. Without further ado we shall present the case history, letting it tell its own story.

DORTHIE VISITS A CATHOLIC CHURCH

"I was instructor in the English department of Northwest Missouri State College at Maryville," said Dorthie Hall, "when I went on an afternoon trip to the Benedictine Abbey at Conception. I just wanted to see the place and its noted works of Beuronese art.

"I joined a little group whom Father Dominic Lavan, O. S. B., the guest master, was escorting on a tour of inspection through the abbey. He was starting a program of week-end retreats and was getting out some advertising folders about them. That visit *kindled the spark* which was destined to lead me further than I ever dreamed.

"I went that summer to the university of Minnesota and, realizing that I would not be attending the Methodist church during the en-

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suing months, decided I would give my tithing an outing also. I cast about for a charity and Father Dominic and his folders came to my mind. So I sent him a check and dismissed the matter from my mind.

"To my surprise he wrote me a lengthy letter of thanks, explained that the letter arrived on his feast day, August 4, and invited me to one of the forthcoming week-end retreats. I was mildly interested and somewhat amused to think of myself in such an atmosphere. I forgot all about it in the busy weeks that followed.

"Back at school, I received another letter from him. It seemed to be a turning down of genuine hospitality, so I said I would come the week-end of October 13. The night before I left, I went as usual to choir practice at the Methodist church and told its able choir director, Mr. William Gough, that I would not be there on Sunday.

" 'Where will you be?' he asked.

" 'I am going to make a week-end retreat,' I replied, 'at the Benedictine Abbey at Conception.'

" 'You'll come home, I'll bet, a staunch Catholic.'

" 'I'll take you up on that,' I replied, 'and give you odds of 15 to 1.'

I left in a happy frame of mind, with banter hanging in the air.

THE REAL PRESENCE

"But once at the abbey, the atmosphere was different. God was a palpable impact. There was no escape from the tremendous reality of His actual presence. During the short week-end a hundred ultimates presented themselves. I recalled how I had attended Mass with friends, and had been kindly told that I need not kneel or stand.

"But here at the elevation, compulsion outside myself had driven me to my knees. The same occurred at Benediction. Then I knew why the Catholic Church is different. This is the fact before which there is no adequate defense: the *Real Presence.*

"On Sunday afternoon when the purity of Gregorian chant once again raised vespers to the very throne of God, I knew in a way I had never known anything else before that I had to become a Catholic. There was no other way.

"I knew in the same instant what it meant—not a Catholic in my family—and a ring on my finger which would have to come off because of an impediment to the marriage I had looked forward to.

"I returned to Maryville, and the next day telephoned to Father Robert Graham, the pastor of St. Patrick's. . ."

"What a small world," I broke in. "Robert Graham and I were schoolmates at St. Viator's Seminary many years ago."

"I told him of my intention," continued Dorthie. "He gasped, made the appointment and instructed me several times a week for months.

"I was free to ask all the questions

I wished. But they were mostly, 'Where is that in the Bible?' I discovered that the Church existed before a word of the New Testament was written, that she is its mother, and that she alone was authorized by her divine Founder, Jesus Christ, to interpret it. Everything was explained clearly and logically.

"Father Graham baptized me and I received our Lord in Holy Communion at the Benedictine Abbey where I made another retreat. The day of my First Communion was the happiest in my life.

"Father Graham was present when I received the habit of the Sisters of St. Francis and sang the Mass when I took my first vows. I pray he will sing another Mass when I take my final vows next year. I pray too that I may be able to show gratitude for the priceless gift of faith by sharing my precious treasure each year with others. It's the source of our happiness here and the sure promise of our happiness in heaven."

The moral? Get parishioners to bring non-Catholic friends into a Catholic church and take them on a tour of inspection through it. By doing so they can with God's grace kindle the spark of interest which will lead to their reception into the fold.

●

No Dream World for a Priest

THE young priest of the new times uses new techniques of spreading the Gospel and of well organized pastoral assistance. But he must be careful above all not to consider the apostolate as a technique and must conform his thought and life to the sincerity, generosity and sacrifice which are taught by the Christianity to which we must all feel committed.

"The priest must have a deep faith in the power of his own priesthood. He must renew the conviction all his life long that his priesthood has something of the divine in it, because it is an extension of the priesthood of Christ. He must become inured to the fact that his priesthood will reach from the sublime heights of contact with God to the lowest depths of contact with depraved sinners. He must learn to live with composure in the presence of both great good and great evil, with the sinners and the just. If he is to lead others to God, he must constantly be alert to the presence of Christ in his life, to the voice of Christ and to the will of Christ. If he is to bring God to others, his heart must be genuinely and sincerely open to the needs of others. To be capable of all the generosity that is demanded of him, he simply must be full of the spirit of Christ."

—Pope John XXIII

Tension in the Priest's Life

Richard M. McKeon, S.J. Ph. D

TENSION in the United Nations. Tension in the Congo. Tension in Berlin. Tension in the race-riots in the South. Why continue? Our modern world is full of tensions which bring corresponding anxieties.

A writer in *Time* (March 31, 1961) commenting on the current situation stated: "For centuries of Christian civilization (and not Christian alone), man assumed that anxiety and guilt were part of his nature that as a finite and fallen being, he had plenty to be guilty about. The only remedies were grace and faith. When the age of reason repealed the Fall, man was thrust back unto himself and, for a time, reason seemed to be an adequate substitute for the certainties of faith."

But the dismal record of history for the past two hundred years proves how terribly all substitutes have failed. The various tensions throughout the entire world are linked with the rejection of grace and faith. To a keen Christian mind the argument is very clear—only through grace and faith will these tensions be controlled and sanity restored to human endeavors.

In an individual sense we know that the good Catholic must experience tension as he seeks to go forward in God's way for obstacles will confront him down the years. Likewise years in the priesthood and religious life make us conscious that God's closest followers are subject to tension. There are rules and tradition to protect us from the dangers of the world. But human nature remains weak and there are many situations in priestly life where tension is bound to arise. Undue tension can play havoc with our ideals and work.

It is now our purpose to examine this matter of tension drawing on various sources and the experience of men who have helped those suffering from zeal-destroying tension. As we begin our discussion it is well to remind our readers that the

Father McKeon is the Director of the Institute of Industrial Relations, Le Moyne College, Syracuse, N. Y., which he helped to establish in 1945. He has given seminars on industrial relations here and abroad. His many articles have appeared in professional journals and newspapers.

many anxieties we face, the many splinters which make up our cross, must be borne in union with Christ in seeking a sane and satisfying solution.

WHAT IS TENSION?

Dr. Donald H. Robinson comes to a definition in this way. He writes: "An emotional upset is a protective mechanism, a surge of power, which if used correctly can inject purpose and satisfaction into your life. And at times you most need such results. But these upsets can be dangerous if mishandled. If built up to a high potential, emotions explode like steam under pressure. When you build up this explosive power within yourself, you have what is called a tension."

In the *Monthly Letters,* February, 1961, of the Royal Bank of Canada there was an excellent article on "The Tensions of Home and Job." I am taking the liberty to quote some passages from this letter and also to adapt parts which may be applied to the priestly life.

Tensions, like the common cold, are everywhere and there certainly is no cure-all to be taken indiscriminately. The article cited states: "Too much tension is a disease, but so is too little. There are occasions when we ought to be tense, when an excess of tranquillity, perhaps imposed by a chemical, is entirely inappropriate. Normal tension enables us to be constructive, to achieve, to be successful; artificial tranquillity gives us only boredom."

Tension is not a wrong in itself. In fact, as we have just stated, it is a good if properly controlled. Here one is recommended to cultivate the art of relaxation to check tension from getting beyond control and finally blowing up. This is not an easy task. It reminds us of a saying that "the severest test of soldiers is to keep still under fire when they themselves can do nothing; the mere order to march or shoot is an immense relief to the nervous system."

Why do people blow up? And this includes priests and religious. The main reason is that we allow our tension to mount up without paying attention to its warning signals till it forces a release—and then comes the blow. When this occurs frequently within a short time, it is a sign of danger, that something is not harmonious within us.

Tension kept at normal level is a good thing. "Tension becomes bad when it is kept above normal working pressure for too long."

There are dozens of annoyances every day within the rectory. Our tension mounts up to meet them. But once the annoyance has been handled properly, there is need for a let-down. Otherwise there will result fatigue of body and mind.

SOME CAUSES OF TENSION

There is *anger.* A just anger is bound to arise when injustice goes before

one's eyes. There is the bully abusing a weaker man. There is the executive promoting his relatives and not the best qualified employees. A Negro knows that discrimination is his lot. It is too bad that so few of our priests have penetrated the Negro's soul to see how it reacts to host of injustices. What if a white priest became a Negro overnight? Then he would appreciate a certain definition of hell which runs "let the white man become a Negro for twenty-four hours."

Pride. The proud priest needs little irritation to become tense. Proud men seek praise. When this is not forthcoming, they feel hurt. Then the imagination begins to exaggerate the reasons why the praise has not been received. It is hard for a proud priest to relax. If he smiles one notes a trace of cynicism. Only the humble will have that smile which is the symbol of relaxation. Why? Because he is not taking himself too seriously.

The bank letter cited reads: "Tension may be caused by conceit: we wish to appear as good or as clever as we would like to be; or, having boasted of something, we feel compelled to live up to it."

It is not hard to spot the person suffering from undue tension. He is over-anxious, irritable, and conscious of self. He admits he should act but he continues to procrastinate. The longer the postponment of action the more intense he becomes.

While it is true that many of the things we worry about never come to pass, it is not so easy to check the worry. In many cases the worry might be lessened or even cease if proper advice is sought and followed. Sometimes it is possible to anticipate difficulties and to have a solution ready. Even if it is not fully effective, there will be a relief of tension.

People in the state of mortal sin have plenty of reason to be worried. Sudden death is everywhere - in the air, on the road, on the water. And "after death the judgment." The habitual sinner seems to have no anxiety. Will grace touch his soul in time? The good Christian who slips through human frailty will be tense under the guilt of serious sin. But he will soon find relief in the sacrament of confession.

It is well to aim high, but not too high. The aim may be beyond one's capabilities. Then follows disappointment. But if one aims moderately high, knowing his limitations, when the first goal is successfully attained, it is not too difficult to prepare for a greater one. God gives His grace to the humble.

Father Andrew M. Greeley has written on "The Waning of enthusiasm." He notes that "the absence of enthusiam—the sense of a zealous, driving dedication to series of goals—is a sure sign of stagnation. It is for this reason that an observer of the American scene could be more than a little troubled by the waning of enthusiasm in our re

public." And is it out of order to add "in our priestly life?"

He laments the accent on security which is so evident in modern American life. There is now lack of courage, an unwillingness to risk, and merely an urge to possess the good things of life. Enthusiasm for the higher things is lacking. Without enthusiasm there will not be the proper tension to make men see the need for apostolic action in all spheres of life. He asks in conclusion: "Who will bring enthusiasm to those of us who by profession are bound to be enthusiasts, who will bring savor to the salt, who will prophesy to the prophets?"

HOW TO RELIEVE TENSION

It is interesting, even amusing, to see what is proposed to relieve tension. Not long ago we heard that Yo-Yos and dart boards were being recommended to executives. Our experience in dart boards is confined to the British pubs where they are ordinary fixtures. It is claimed that a game of less than ten minutes length will restore the user to normal working tension.

Speaking of Britain brings to mind the story of a man convicted of refusing to work to support his family. His wife's testimony was: "He's a good husband. You can even say a model one. He's tried working, but it is a strain."

Emerson once wrote: "Place yourself in the middle of the stream of power and wisdom which animates all whom it floats, and you are without effort impelled to truth, to right and a perfect contentment." We do not know how far Emerson succeeded in influencing his clients around Boston to meditate on worthwhile truths. But priests do have the great streams of power and wisdom flowing from the gospels and illumined by the sacred writers. They present the truth—Christ Himself and the possession of this truth should give every sincere priest freedom from undue tension.

There are annoyances in every walk of life and the ministry is no exception. A wise priest will strive to avoid the sources of such annoyances. Many times this is impossible. If he allows his emotions to become too tense, friction will arise with its usual consequences of injuring charity.

Here we may well apply the lines: "The true expertness in handling life is to keep proper balance between tension and energy. It eliminates nervous fumbling and morale-destroying doing nothing."

And again: "Rest from harmful tension does not reside in unbelieving callousness. . . . It is not opiate delusion found through pills. It is a harmonious adjustment of the necessities and accidents and opportunities and hopes and actions of life. It results in the calm supremacy of our spirit over its circumstances."

When tension is mounting up to an unhealthy point, one thing is universally urged and that is the

need to make a decision. Even a bad decision is better than none for it gives relief to the nervous system. On the other hand one may be advised to worry more intensely but with determination to come to a decision. "Once we make a decision and set a course, once we take action in the world of reality, we relieve our body of the emotional turbulence which builds undesirable tension."

If life is a warfare—and who denies that it is not?—then battles must be won by strategy. This calls for positive decision. In the business world no executive will reach a top position if he is too indecisive. A first-class executive will make many

A SUGGESTION

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decisions. Some will call for more deliberation and counsel. But he will never procrastinate long enough to allow his emotions to blind his judgment.

In the *Royal Bank Letter* we read: "What effect has excess tension on an executive? It prevents him from thinking clearly, seeing situations objectively, planning policies soundly. What steps can he take to avoid harmful tension? To answer this question we must recognize that a man's anxieties are seriously aggravated by deficiencies in fundamental elements that are essential to the successful management of his business. Three of these requirements are: clear-cut statements of objectives and policies; sound organization structure, with every junior executive and worker knowing his responsibilities; and good communication, made up of constant, habitual and automatic listening and telling."

PRIESTLY RELAXATION

And so the well-balanced man of the world knows that he "must learn to break the tensions of daily living or the tensions will break him." The same is true for the priest and religious. There are wise rules to allow proper relaxation but frequently they will be ignored in the rush to get things done.

A man in the world may relax his mind by a little day-dreaming, by flying on the wings of his imagination to place of fond memories. We may do likewise. But far better it is to seek more grace from God and the quiet of a conscience at peace with oneself and one's neighbors.

What relaxation should a priest take? Everybody according to his likes within proper bounds and according to rule if prescribed. Walking is always good. Many will seek golf and this is fine provided one is not too tense in striving to set

a course record. Physical exercise should produce that tiredness which invites a sound sleep.

First things first. What is true of a businessman in running an efficient organization is also true of a priest in running his own affairs. I am always suspicious of a superior whose desk is mess of confusion, where you are certain many letters never get a prompt answer. I feel his house is bound to suffer from inefficiency in administration. If order is heaven's first law, God's ambassadors might strive to get a preview in seeking order in their own lives. For where there is order, there will be absence of unhealthy tension.

FIGHT OR FLIGHT?

Horace, the Latin poet, once wrote how impossible it is to flee from care. It will always catch up with one. So people under most tensions are not to be advised that flight is the solution. What is needed is strength of character to conquer the annoying situation.

But what about the severe tension one undergoes when temptation against purity arises. Many will have to fight such temptation in the locale where they live and work. Others should seek safety in flight. To make this latter decision is not cowardice but prudence of the highest order.

Recently I heard about "The Law of Minor Concessions." By it one applies strategy to the vexing problems of life. How much can one concede without breaking principle? How much can be conceded in accidentals? Prudent concessions may lead to a happier solution.

In the Citadel at Quebec there is a little brass cannon which was captured from the Americans at the Battle of Bunker Hill. One day the guide was boasting about this fact. Suddenly a Yankee visitor remarked: "Yes, we conceded you the cannon. But we still have the hill."

One way to overcome tension when two persons are heading for conflict is for the stronger to restrain himself sufficiently to ask the weaker for advice. By so doing the tension of the weaker will lessen as this gesture at once raises his morale. The stronger seeing the good effect in the weaker will also be under less strain than before.

According let priests and religious remember that "Life's splendor, as well as its utility and its challenge, opens up before the constructive, ongoing person who is releasing his tensions through calculated energy." This calls for the grace of God if we are to advance in our own perfection and in the great apostolate of winning souls. Grace is given to the humble of heart. Humility is the safest basis for tension control.

POSTSCRIPT

If one desires a classic book in the question of stress, he should study "The Stress of Life" by Hans

Selye, University of Montreal, McGraw-Hill Book Co. It aims to tell what medicine has learned about stress. A great deal will be beyond the scope of the ordinary reader. But it will well repay a professional person who seeks to learn that "life is largely a process of adaptation to the circumstances in which we exist."

Stress is defined as "essentially the wear and tear in the body caused by life at any one time." The General Adaptation Syndrome embraces "the manifestations of stress in the whole body, as they develop in time. The general adaptation syndrome evolves in three distinct stages: alarm reaction, stage of resistance, stage of exhaustion."

Dr. Selye claims that under stress our glands make hormones which can induce a type of drunkenness which has caused more harm to society than that from Alcohol. Therefore it is very important for man to watch his stress-level and to keep himself under control.

The book has some very interesting pages on a biologist's veiw of gratitude and revenge He holds that gratitude and revenge "are the most important factors governing our actions in everyday life." He defines gratitude as "the awakening in another person of the wish that I should prosper, because of what I have done for him." On the other hand, revenge "is the awakening in another person of the wish that I should not prosper, because of what I have done to him." There is no doubt that his discussion of the philosophy of gratitude could be adapted to the rules of religious life. Its real basis is love of neighbor. "And I know of no other philosophy which necessarily transforms all our egotistic impulses into altruism without curtailing any of their self-protecting values."

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The Pope and the Missions

FEW are the mission experts who know more than His Holiness about the Church's 200,000 unsalaried missionaries, who work through 300 missionary societies in 700 missionary territories throughout the world. In his prayers meditations he sees them attacking the triple curse of hunger, disease and ignorance through their 400 leper colonies, 500 homes for the aged, 2000 orphanages, 10,000 hospitals and dispensaries, 80,000 schools and other good works. His Holiness knows that there are still 1.8 billion pagans, 700 million adult illiterates, 20 million refuges, and 12 to 16 million lepers in the world. Only 2½% of Asia and 9½% of Africa have the Catholic faith. Latin America claims to be nine-tenths **muy catolico,** but actually suffers from extreme spiritual starvation and social injustice. "Everywhere there is the great need of souls," writes His Holiness, "and there reaches us from everywhere the prayer 'help us!' " (Acts 16:9)

—WORLDMISSION

The Sacramental Approach to the Liturgy

William K. McDonough

IF there is one question that seems of top-drawer importance in pastoral business today, I think we could repeat it thus: how do we get across to the people the recent exhortations from the Holy See and the Hierarchy regarding active Participation in the Mass? How to successfully put into effect Operation Participation?

For a lead towards solution, it seems to me, we can take a tip from Rev. Frederick R. McManus of Catholic University, currently President of the Liturgical Conference. Writing in the May issue of the *Catholic Book Reporter*, he says: "Liturgy is not a very elegant or familiar word in English. Since "liturgical" shares the foreignness and strangeness of Liturgy, the liturgical movement is perhaps better called the "sacramental" movement; its whole issue is the sacramental life of the Church of Christ, the life of prayer and praise and sacrifice." He goes on to say: "The present success of the liturgical movement creates an opportunity and a kind of crisis, to be met by the spoken word, sermons, and instructions and also by the written word. . . . The crisis is this: as the people join more articulately in corporate worship, it is vital that the external progress represent interior growth. The words that are said or sung in common must express faith and devotion otherwise they are insincere and shallow."

This latter observation is a clear echo of the *Mediator Dei* where Pope Pius XII reminds us that "the worship rendered by the Church to God must be, in its entirety, interior as well as exterior. But the chief element must be interior. Otherwise religion clearly amounts to mere formalism, without meaning and without content."

Father McManus' happy shift from Liturgical to Sacramental makes it easier to heed this admoni-

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tion of the *Mediator Dei*. But he is not alone in this shifting process. Many recent Liturgical writers have opened up for us an entirely new approach to the Liturgy; rather they have rediscovered the approach contained in St. Thomas' original and complete treatment of the Sacraments.

If, then, to re-quote Father McManus "the Liturgy is the whole issue of sacramental life," what is more practical than to follow this approach to its source, rooted in St. Thomas?

BALANCE OF SIGN AND CAUSALITY IN SACRAMENTS

An article in *Worship* (October 1957) by Rev. Godfrey Diekman O.S.B. sums up this "re-discovery" of St. Thomas. He points out the fact that enormous harm has been done during "the past seven centuries from neglecting St. Thomas' BALANCE of SIGN and causality" in the theology of the Sacraments. According to Father Diekman, imbalance occurred by succeeding Theologians stressing causality (and creating opposing schools of thought as to precisely how the Sacraments "cause" Grace) that they practically neglected altogether the essential element of the Sign.

He further brings out the emphasis that St. Thomas placed on signification, by showing how neatly he arrived at "balance:" "in stressing that Sacraments CAUSE what they SIGNIFY. The sign therefore comes first, for causality is co-extensive with the sign. A correct and full reading of the sign can tell what is being caused."

Reference to the emphasis of St. Thomas on the Sign of the Sacraments is far from being something speculative; rather it has practical relevance to the question at hand. Because Dom Cyprian Vagaggini O.S.B. in his recent outstanding study, *Theological Dimensions of the Liturgy*, has this to say: "The things designated by the word, Liturgy, are first of all the Mass and the Sacraments, but also the sacramentals, the Divine Office and all the ceremonies with which the Church surrounds and clothes these essential acts.... These all have in common the fact that they are SIGNS. They are signs of realities which are sacred, spiritual, inaccessible to the senses." This quotation is from his second chapter, entitled "The Liturgy as a Complexus Of Signs."

While there is an obvious distinction between the Seven Sacraments instituted by Christ and the sacramentals with which the Church has surrounded these, especially in the Eucharistic Sacrifice, St. Thomas' emphasis on the sign element in his sacramental theology has value in our approach to the entire content of the Liturgy, which is a "complexus of sacramental signs." To understand the sacramental we have to "read" the sign.

To put it another way, what is

the Liturgy but a "sign language"? It is a language that communicates supernatural truths and realities. The choice of "complexus" is apt because the signs used consist in words, gestures, things, persons, all of which we must interpret as expressing, in one way or another, some facet of spiritual concepts. Another description word for these signs is bridge. A sacramental "bridge" leads us to the supernatural world. In fact, the extensive sacramental system is a network (Venice-like) of so many entrancing bridges. What is more easy of access than a bridge—what more inviting a "sign" or invitation to go from one world to another? And what is a bridge, if not a sign that points the way? Fr. Vagaggini asks, why this regime of signs? And then he answers that "such is the regime that God established, Who is merely adapting Himself to the nature of His partner, man, made of spirit and matter. To this incarnated spirit the regime of signs is perfectly suited." Christ then is the author of this sign language for the purpose of communicating, not exactly truths and realities, but more precisely, the Truth of one Reality, His Divine Life, which He bestows as He communicates. What we forget is that this "language" does not consist in a monologue. Christ designed it for dialog (active participation, receptivity and response).

I will be forgiven, I know, for apparently pointing out much of which is obvious to my readers. It is my purpose to pass on reflections which have helped me.

But what might be obvious to us is, for the most part obscure for our people. It is because of the fact that recent Liturgical writers stress the urgency of interpreting the sacramental language. Another referral to the *Mediator Dei* recalls that Pius XII desired "that our people may more fully understand and appreciate the most precious treasures which are contained in the sacred Liturgy."

But this current re-thinking on the Liturgy brings us back, also, to the grass roots of Tradition. We have often heard that centuries before the age of the CCD the only school of Religion was the Liturgy. Historical though this is, we should remember that knowledge gained from this "school" was not intuitive. It was hardly that easy. In the words of Father Diekman: "It is particularly important to recall that the sign consisted not merely of the sacramental rites and prayers. The sermons or homilies were a normal part of the liturgy. And it is significant that it is precisely during these centuries, even though the prayers were in a language understood by the people, that Sts. Cyril, Ambrose, Augustine, and many others explained the rites and prayers of the sacraments of initiation in a magnificent series of sermons that have come down to our day. As ministers of the mysteries of God, they knew it was their duty not only to explain the Word of

God contained in Scripture, but also the word, the teaching of Christ and the Church, contained in the sacramental sign. They had to help their people to read the sign."

The Council of Trent picks up this thread, stemming from early Tradition, when it directs all bishops and parish priests before administering the Sacraments to "explain their efficacy and use"; the same decree being repeated in the Ritual, when insisting that the "power, use, purpose, and meaning of the sacramental rites must be diligently explained."

THE TRADITIONAL APPROACH

This re-situating of an approach to the Liturgy makes it evident that the important question is not HOW to participate but WHY. Again what seems obvious on one side of the fence can be enigmatic on the other side. The priest who hasn't been asked "why?" has it made. It seems evident that until we explain and explain there is great danger of the people doing a splendid job going through the motions. To evoke more than a dribble of reponse, it certainly should be a step in the right direction to shift our efforts toward teaching what they are participating in; explaining the sign language.

Calling this a new approach can be deceptive. As mentioned above, Christ devised the language. What else was it but His approach? What else are these signs but extensions and radiations of the Incarnation: appearance in the Flesh amid a world designed to house the flesh; water, bread, wine, oil, things. Signs, simple enough for a child; profound enough to absorb the mind of Aquinas. The Incarnation has been termed the wedding of Heaven and earth. In a sense the wedding has been fruitful and made perpetual because the shining of the signs has never ceased (fixed satellites around the Sign of signs, Eucharistic Bread).

This meeting of two worlds is not difficult to explain; especially in the sign language. It can be a fascinating experience to open up this supernatural world; to tell about these "sacred secrets" as St Thomas called the Sacraments.

It is St. Augustine who vouches the fact of how simple and appealing an idiom sacramentalism really

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s: "All these things brought home o us in figures have the aim of feed- ng and somehow fanning the flame f love which, like a sort of specific gravity, carries us above or within ourselves until we come to rest. Thus proposed, these realities move and enkindle love more than if they were set forth in a starkly intellect- ual way and not as sacraments. It s hard to say why this should be so. But it is certain that anything expressed by way of allegory is more moving, more pleasing, and better heeded than if it were said outright in the most appropriate words." All of which goes to show how admirable a Teacher was Christ; skillful master in the tech- nique of visual education, twenty centuries ago—"visual" through par- ables as well as through signs (in- cluding even sand and saliva).

If then the sacramental language s easy to understand it is an easy vehicle for response. This is where 'dialog" comes in. This reference s more comprehensive than allu- sion merely to the Missa Recitata. It embraces the entire Liturgy: Mass, Sacraments, Sacramentals, ceremonies. Again, the *Mediator Dei* reminds us of this essential note: 'Very truly the Sacraments and the Sacrifice of the altar, being Christ's own actions, must be held capable in themselves of conveying and dispensing grace. But if they are to produce their proper effect, t is absolutely necessary that our hearts be rightly disposed to receive them." This quotation comes from Section II, Part I where the Holy Father insists on that Interior Wor- ship, already mentioned, where he warns against the danger of "exag- geration of the external element," calling attention to the necessity of of subjective" and "personal" piety.

Not to confound this with "piet- ism" (or the popular concept of "devotion"), Pope Pius recalls what the Angelic Doctor teaches about "devotio" which is the principle act of the virtue of religion. St. Thomas says, "Devotion is derived from de- vovere, i.e, to devote oneself to, to give oneself to, even unto death. . . . Devotion is an act of the will where- by man offers himself to God to serve Him." Today we could call Devotio: dedication, commitment.

Using this latter concept as a lead, it would be easy to get across to the faithful the response ex- pected by Christ. This would show that offering the Holy Sacrifice and receiving the Sacraments are not "one way" propositions; that we are not only on the receiving end, but must contribute a giving of our- selves *IN ORDER* to receive, and to give back *WHAT* we receive. Those "inexhaustible treasures of love with which God yearns to en- rich us" as mentioned in the En- cyclical, we should *YEARN* to re- ceive (appropriate attitude in any genuine dialog—or recently, "en- counter").

The basic trouble lies, of course, in the hazy notion of the terms "supernatural" and "Sanctifying Grace." It would help, I suppose, to

fall back on St. Augustine who, in his commentary on the Incarnation, says: "God became man, that man might become God." It would then be easy to substitute, as Father Parsch does consistently for Grace, the "Christ-life" contained directly or indirectly in all the *SIGNS*.

There is a tremendous assist, it seems to me, in approaching sacramentalism, not only by explaining (analytically) individual signs and ceremonies, but also in showing the Liturgy as a grand synthesis. Father Vagaggini does this superbly in his *Theological Dimensions of the Liturgy*. It struck me as a perfect blue-print of the entire supernatural structure; like a map of the supernatural world.

Father Vagaggini's valuable contribution to our study details another facet on Thomistic teaching on the Sacraments. In summary, St. Thomas here links the six other Sacraments with the Eucharistic Sacrifice, Itself the Sacrament supreme.

THE HEART OF THE LITURGY

St. Thomas first shows the intimate bond between sanctification and worship. It is important for the people to be aware of this link, because their unawareness of it is the reason they divorce the experience of "going to the sacraments" from that "attending Mass", without realizing that each experience is an act of worship, the one intimately connected with the other. This awareness gives more valu to the signs, showing how the "lan guage" conveys intelligible ideas

According to St. Thomas, "the ac of religion is performed either by offering something to God or by receiving something divine, and to receive the sacraments is an act o adoration." It was a fundamenta principle with St. Thomas to ex plain that the sacraments contain a twofold purpose: (1) to sanctify man and (2) thereby render him prepared to worship God. This teaching kills the idea that we re ceive the sacraments primarily fo personal profit, i.e., our own sancti fication. Rather, we receive sacra mentally more divine vitality, i order to more perfectly unite our selves to Christ in our mutual of fering to the Father in the Holy Sacrifice. Deeper incorporation i Christ, concretized especially in the Mass, is the goal toward which the sacraments orientate us. This con cept helps immeasurably to elimi nate routine, mechanical reception of the sacraments. This twofold purpose of the sacraments, sancti fication and worship, obtains no only in the seven sacraments, bu also in the entire Liturgy, sacra mentals, etc.

It is especially practical to se this tie-in between the six othe Sacraments and the Eucharist, no only as Sacrifice, but in its charac ter as Sacrament. Again, it estab lishes relationship as an "idea" o association, communicated by signs

In the words of St. Thomas, "a

he other sacraments are ordained o the Eucharist as their end. Holy Orders is obviously ordained to the consecration of the Eucharist; Baptism, to the reception of the Eucharist. Such is the orientation of Confirmation, so that a person will not abstain from the Eucharist out of fear. Again, through Penance and and Extreme Unction man is referred to the Sacrament, at least by its symbolism, insofar, as it represents the union of Christ and the Church, of which the Sacrament of he Eucharist is a figure.

"This sacrament of the Eucharist has of itself the power to confer grace. No one has grace before receiving this sacrament except by a certain desire to receive it, his own desire in the case of adults or he Church's desire in the case of nfants."

The Council of Trent incorporates this teaching, when urging pastors to explain to the faithful all the riches contained in the Eucharist, advising them "to compare the Eucharist to a fountain, the other sacraments to rivulets. For the Holy Eucharist is truly and necessarily to be called the fountain of all graces, containing as it does, the fountain itself of celestial gifts and graces, the Author of all the sacraments, Christ our Lord, from whom as from its source, is derived whatever of goodness and perfection the other sacraments possess."

We should be heartened, then, by this new approach, sound and timely. It clarifies the issue by showing that rubrics and ornamentation make up the fringe of the Liturgy; the sacramental aspect going to the heart of the matter.

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Alarming Divorce Figures

A century ago, in 1861, only 6,500 divorces were recorded in the U.S. A half century ago 89,000 divorces were granted. This year the figure will run close to 400,000. Except for Egypt, no other civilized nation comes even close to the U.S. divorce rate. We have three times as many divorces every year, allowing for differences in population, as nations like England, France, Finland and Australia, and four to six times as many as Canada, Belgium, Norway and The Netherlands. (A few years ago our lead was even greater; but the world has seemed to find our divorce habits, like our automobiles, Coca-Cola, western movies and jazz music, to be one of our more seductive exports.) Possibly the best measure of the truly amazing prevalence of divorce in the U.S. is this: even the most conservative statisticians estimate that one out of every four of this year's rapturous brides will wind up in the divorce courts.

—LIFE

"Hollywood Bibliana"

ANDREW P. MALONEY

IN this age of the ecumenical colloquy, accentuating togetherness in Christian thinking and emphasizing good will among Christian peoples, it is to be anticipated that all responsible leaders will put the quietness on those disturbing religious differences which might upset the delicate balance required for the success of "Operation Unity." However, when we come to the Biblical orientation of Protestantism, we enter an area of discussion where even the most ardent and dedicated disciple of unity must accept the plain facts of written history and oral tradition with humility and honesty. Here, we encounter the most loudly proclaimed and boldly flaunted Protestant achievement; viz., their rescue of the Bible from the Catholic Church, its liberation from "Popish fetters," its translation into the vernacular and its distribution to the people that, with their ignorance dispelled through reading the Scriptures, they might be saved by faith in the Word of God.

Our immediate purpose, is not the historicity of this false boast. However, we must note, that under the egis of this ancient fallacy they behave as if they were the sole custodians and divinely appointed protectors of the "Good Book." Occasionally, a Protestant scholar has tried to disentangle the facts from the fiction, by stressing that textual criticism and sciences related thereto, are more important for a valid interpretation and intelligent understanding of the Bible than the ability to be able to read. Yet, it is questionable whether the ordinary minister, weighted with pastoral chores, cares one whit about the learned opinions of Scripture scholars, when he can be observed exploiting the Bible in the evangelical tradition of fundamental Protestantism. By way of example, observe Billy Graham as he clutches his Bible, holding it aloft calling upon the multitudes to open and read their Bibles so that, having been enlightened by the Word of God, they may have the courage

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to step forward as a "witness to Jesus."

None of this is written for the purpose of being derisive of Protestants, clergy or laity, nor to reflect unfavorably upon their love and respect for Sacred Scripture. We must recognize, however, that their traditional denial of a supernatural economy, their rejection of prophecy, their ridicule of miracles (apologies to Oral Roberts), and their insistence upon natural reason, enlightened by experience, in the realm of the moral and spiritual world have accelerated their doctrinal deterioration if it had not been for their attachment to the Bible. Let it be said to their honor that they read the Bible and, though deprived of the guidance we enjoy, many of them have labored to keep Biblical counsels before them and tried to regulate their lives in accordance with Biblical mandates. It is to be presumed, that most pious Protestants believe with the Catholics, especially those of the older denominations, that the Bible is not a textbook of ancient history nor a scientific manual, thus, their acknowledgment that there is no real contradiction between the Bible and physical science and general history. Except for the fanatical "sheep-stealers," (clergy of newer sects who raid memberships of older denominations) Protestants hold that the sacred writers did not observe a strict chronology of history, reported external appearances of nature as they fell under their observation and made frequent use of figurative language to illustrate their teachings and to adapt themselves to their primitive audiences.

PROTESTANTS COMPLAINTS

With all this established, no one should be surprised that the Protestant clergy, according to a nationally distributed *Newsletter*, note, with much concern, that the Hollywood film producers have delved into the Bible for movie material and are coming out with a great volume of three-dimensional, panoramic-screen, Bible "spectaculars." One minister is reported to have asked: "Is Hollywood turning the Holy Land into a land of bilk and money?" Some are wondering out loud if Hollywood Biblical versions aren't down right "blasphemous." A nationally prominent minister charged that "Hollywood is doing to the Bible what the 'classic comic-books' have done to great literature." That is, the film producers are presenting a very clever story from which meaning, spiritual content and moral purpose have been deftly removed. The movie industry (producers, actors, writers, musicians, choreographers and a variety of technicians) has taken a very dim view of this criticism. They claim, and they are probably correct, that Biblical themes appeal to the public (measured via the box office take) and that by the use of artistic and tech-

nical elements, with a unique mastery of imagination and characterization, they have made Biblical themes, with their events and personalities, appear with a new dynamic brilliance and luster. They unabashedly concede that the resultant renewal of interest in the Bible among the masses of the people will be a free dividend, a kind of a religious green stamp plan, for all religious denominations. Indeed, say they, because the movies carry the audience off into a hitherto only vaguely known world of distant places and events, more people, having seen Biblical movies, will desire membership in religious denominations so that, in perpetuity, they may possess and enjoy their newly discovered reality. The film makers, to make their point, have taken a look at one of Pope Pius XII's discourses, and quote that by directorial subtleties, vivid coloring, breadth of scenery, depth of sound and wide-action screens, the viewer is brought into the very center of the Biblical action, "helping him to identify his "Ego", with its hidden feelings, vague desires, sordid failures and spiritual ambitions, "with the person of the leading character," thereby creating a new religious experience for himself, "at least for the length of the film."

Some of the Protestant clergy have reviewed films, for example, on the Life of Christ, and have expressed fear that the "Christus" of the movies in giving sight to the blind, cleansing the lepers and changing "lacquered stones" into bread will make the historical Christ look like a "cheap" magician in a vaudeville performance, or even an Ed Sullivan T-V show. However, if controversy has any lesson to teach, the word "cheap," in the case of the Ed Sullivan show, would give way to "paid." Well, we can be certain that the Hollywood producers will unlikely relate the multiplication of the loaves and fishes to its Eucharistic fulfillment, nor tie-in the Sacrament of Penance with the cleansing of the lepers. But, some will ask, if they did would the ministers approve?

Further, it is alleged, that the ministers suspect that the Hollywood penchant for "good guys" and "bad guys" will pervert the real purpose of Christ's advent into this world, by making His death on the Cross a mob scene instead of a sacrificial action by which He offered Himself to the Father for the sins of mankind. At this juncture it is only fair to anticipate the entrance of the Jews who, never having been too gleeful with being identified with Deicide, often suggest that the crucifixion ought to be purged from the New Testament. Try to imagine the feverish activity of the Anti-Defamation League—sometimes referred to as the "Zionist gestapo"—as they threaten and exhort Christians to refrain from patronage of these New Testament sagas which, in many cases may be produced by Jewish directors, financed by Jew-

sh banking interests and exhibited n theatres owned and operated by ews. Some fun, eh? After this slight ligression, let it be noted that the ninisters lament that the viewers night "identify themselves with the good guy', Jesus Christ", instead of he "bad guys", the sinners who cru-ified Christ. The temptation is too great to resist a question: What is vrong with identifying with Christ?

Finally, the *Newsletter* reveals hat the ministers fear the vast hrong of modern pagans might in-erpret these "Biblical spectaculars" s history reported on the spot, a ort of Huntley-Brinkley report of Biblical days, which would weaken nd destroy the "ancient and hal-owed respectability" of the Bible. t seems that what they are trying o say is, that the life of Christ, for xample would be shorn of its real erspective because it would be emoved from its appropriate his-orical setting. It is not very dif-icult to concede that most people lo not comprehend the time factor etween Christ's earthly career and he recording of His deeds by the Evangelists.

According to the *Newsletter,* Sun-lay School experts are engaged in crash program of catechetical in-truction calculated to undo the arm "to a christian understanding f the Bible inflicted by the movie ndustry." One prominent minister, haplain of a tax supported uni-ersity, said: "The big-screen mov-es have such an enormous impact, t's impossible for us to compete with them. A truly religious movie is not a Bible movie, but a movie that struggles with the problem of what it means and how hard it is to be human." The vast majority of good-living people will be inclined to the opinion that it is rather easy to be human, the difficulty arises in trying to be Christ-like. Hagiographers have been listing persons for a long time who felt the impact of this struggle in their every-day lives and, because they refused to succumb to the world, the flesh and the devil, they earned the victorious title of "Saint."

BIBLICAL FILMS ARE ON THE INCREASE

To add to the ministerial anguish, the movie moguls have made it clear that the "Biblical and religious films" are just beginning. They have announced, piously, of course, that, in the immediate future there will not be just one Life of Christ but five such films produced; how they will differ is not detailed. They promise to generate respect and admiration for religious themes among young people by bringing to their intelligence level the great dramatic content of that unknown and neglected book—the Holy Bible. One of numerous Hollywood magazines, casually leaked the information that "religious themes" to be filmed—and some are in production right now—will include the lives of several of the Apostles, the Evangelists, Barabbas and "Joshua and

Rahab." A pictorial and sound presentation of the antics which brought Divine wrath on "Sodom and Gomorrah" is now being filmed, of all places, in Rome. One of the great features, designed to stagger sin and exalt repentance, will be a biographical film of the life of Mary Magadlene. We can predict that in the filming of this movie, Hollywood should experience no problems in casting a qualified star in the title role, nor of portraying, most realistically, the life situations prior to Magdalene's conversion at the feet of her Saviour. Finally, an internationally known producer has proposed to film a "definitive" ten-hour version of the entire Bible. One can only facetiously imagine how many bags of popcorn, potato-chips, candy bars, popsicles and hot-dogs will find their way from the lobby into the theatre and will be brought to cars in the Drive-Ins while this "spectacular" is being shown!

This proves that Hollywood, in discovering that Biblical themes attracts public patronage, has found a way to compete with T-V and a method to bolster the financial structure of the film industry. The Protestant clergy, who suggest that the movie producers ought to keep their well manicured but soiled fingers away from the Bible, it seems, view Hollywood as religious rivals. The good ministers might just as well be warned not to protest too loudly in order that they may not have to explain red faces. Just as sure as night follows day, some bright, young, inquisitive research expert is going to find that the Protestant clergy have preached that they wrenched the Bible from the Catholics, who didn't want people to know what was in it, and that they, the same Protestant clergy, distributed the Bible helter skelter, instructing all to do with it and interpret it as they saw fit. Then, the logical conclusion, since this is so, why should the movie producers, with their crops of well trained specialists, hesitate to do some private interpretation, and interpolation, on their own? However, even the movie makers will admit, in line with Catholic thinking, that it is not easy to understand the Bible. Accordingly, they will retain the services of well known and accepted Scripture scholars to "advise" the directors, actors and technicians in order to deploy imagination, characterization and historical data into objective, acceptable entertainment worthy of family patronage.

SOME BENEFITS FOR ALL

The clergy of all faiths might just as well admit, with candor and aplomb, that it is difficult to sit through the current "Biblical" and "religious" films and not be impressed by their magnitude and grandeur. While we may not like to call the treatment of the subject "reverential," it would not be tossing probity into Daniel's lions' den

to employ the words "respect" and "admiration." Entire families, the dog and refreshments included, have been poured into the family auto, to luxuriate at the neighborhood Drive-In to see a "Bible Spectacular," to return home hours later instructed and inspired beyond the limits of any series of Sunday sermons on the Bible.

Two well read priests decided to go and see one of the newer Biblical films and were impressed by the beautiful and dramatic development of the theme. One of them, recalling the movie later to a group of clergy, said: "That movie made the Bible live, I wish my old Scripture professor could have seen it because it was a wonderful example of what he used to call, 'the dynamics of the Bible'."

An objective and unbiased view of the movie makers taste for Biblical films can mean the popularizing of the Bible and religion among the un-churched multitudes of Americans. When a few "errors" are made, in the interest of Hollywoodian decor or plot depth, we can be alerted to delineate the discrepencies to those who come to listen to us on a Sunday morning, or evening, and enlist their cooperation to bring the message to those with whom they contact in their places of employment or recreation. Since we Americans are not Bible-centric and the Hollywood interest in Bible themes can be an auxiliary source of instruction to be implemented by sermons about the Bible and its characters and events, we Catholics have a golden opportunity to relate it back to the Church which brought it into being and preserved it for all ages.

A good start would be to dust off Leo XIII's "Providentissimus Deus," subsequent Papal pronouncements on Scripture and the manuals on Scripture study. Fortified with the facts we ought to be able to counter-act the "bilk and money" motif of Hollywood and tap the "milk and honey" wellspring of the Bible such wise as to establish a knowledgable people fortified against the spiritual hazards in life and anxious to glorify and serve God.

St. Jerome, who knew something about the Bible, assured us that familiarity with the Bible was the royal road to love of Jesus Christ and he often warned his contemporaries that "ignorance of the Bible meant ignorance of Christ." Pope Benedict XV's words about the reading of the Bible can be an assurance and inspiration for all: "By being saturated with the Bible all the sons and daughters of the common Father will be perfected with the all surpassing knowledge of our Lord and Saviour, Jesus Christ, the Beacon Light of Truth, the inexhaustible Font of universal unity."

We wish to remind you, one and all, that we wholeheartedly greet original contributions for publication in these pages. Payment on acceptance. —*The Editors*

The Priest and Pain

BERNARD F. MCWILLIAMS, C.SS. R.

BAPTISM gives the soul a certain embryonic likeness to Christ; Confirmation sharpens that likeness, brings it into clearer focus, gives to the soul a more mature likeness to Christ. Confirmation, therefore, is a talent which demands of the Christian a *more* earnest attempt to be Christ-like. Holy Orders, shaping the soul of the priest into a *perfect* likeness of Christ, demands of him an *all-out* effort to be Christ-like. Holy Orders is a priceless talent that gives the priest an enormously greater purchasing power for happiness. But precisely because it is a talent, it must not be squandered or misused. Like the man in the parable, a priest who does not strive to become increasingly more Christ-like runs the risk of having everything taken from him. Rich are the rewards that await him. But if he wants to settle for far less by leading a half-hearted priestly life, he may well end up with nothing.

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APOSTOLATE OF SUFFERING

Being Christ-like, of course, means a lot of things—chastity, love, prayer, sacrifice, poverty—in fact, all the things that distinguished the admirable life of Christ. But the one way above all in which the life of a priest must closely parallel that of Christ is in the apostolate of suffering. In the Cross is to be found the whole meaning of Christ's life. As Bossuet said, "Nothing is greater in the universe than Jesus Christ, and nothing is greater in Him than His sacrifice." Now if we want the mystery of suffering to make any sense to people, we do well to tell them that they are being called upon to collaborate with Christ in the salvation of mankind, that, furthermore, their sufferings, far from being meaningless, are of great value to the world. Pain, we should point out, can be love in its purest form and out of their pain can come great good for mankind and immense happiness for themselves. Now it stands to reason that

if the baptized and the confirmed —because of their oneness with, and their likeness to, Christ—will know profound depths of suffering, then the suffering of the priest, because of his vocation to be like Christ in everything, will be even deeper. Because he is another Christ, he will be expected to shoulder uncomplainingly, nay, joyously, the full weight of the Cross. Indeed, his effectiveness as a priest will not depend a great deal on the churches and schools he has built, nor on the converts he makes nor the fallen-aways that he reclaims, nor even the efforts he puts forth to restore the Liturgy to the people. All these things are good and eminently desirable; a priest does well to give himself tirelessly to these projects. But he must know that, like Christ, he will do far more for souls when he is nailed to the Cross. And precisely because he is another Christ, his suffering will have an immensely greater efficacy.

VARIOUS SHAPES OF CROSSES

Unfortunately it is possible for the priest to lose sight of the good he can do through his personal cross. First of all, it is possible for him to fail to advert to the fact that the cross can take various shapes. When a priest is striken by serious illness and is chained to a sick-bed for a long time, ordinarily his attitude is admirable to behold. He is resigned, cheerful and content, realizing that he has been given a heavy cross to bear. Perhaps there is something about a sick-bed that makes one think readily of the Cross. But it would seem that when the Cross takes an unusual shape, the priest will sometimes fail to recognize it.

For example, his relationship with his bishop might leave much to be desired. Perhaps his bishop would always be finding fault with him. Or would express contempt for his abilities (he thinks) by leaving him to pine away in a poor parish. Or would consistently treat him with a notable lack of affection. Now let it be said that none of these things are easy to take. But instead of shouldering silently and humbly this unpleasant cross, some priests will ruin their chances of doing great good by grumbling bitterly to themselves and whining about their bad luck and nauseam to their follow-priests. A few even go so far as to pray that Rome will see fit to move their bishop on to higher things. In general, their whole attitude will tend to bring them to the point of low-grade, but chronic hatred for their bishop. But were they to see the shape of the cross in this situation, they would be much better off. By embracing the cross they could do an immeasurable amount of good for themselves and others. But if a priest were to think that all that he needs is a new bishop, his attitude will appreciably cripple his whole apostolate.

It would seem, too, that some priests fail to recognize the shape

of the Cross in the parish that is given to their care. Let us say that, even objectively, it would be a miserable parish — poor cooperation, meager income, influx of aliens, and all the other elements, singly or combined, that make for a miserable parish. Many priests, imbued with the love of Christ for people regardless of their shortcoming, would not know the difference between a good parish and a bad parish. They shoulder with joy the hardships entailed. But we all know priests here and there who bitterly decry their bad luck and pine for the day when the bishop will relieve them of their headache. What they forget is that the plant they have their eye on, with all its fine buildings and generous people, is also a bundle of headaches. And so their priestly life turns out to be one long, fruitless and bitter complaint about their lot. They never seem to learn that they have been chosen by Christ to lead a life of absolute abnegation. The secret of happiness escapes them. They fail to see that carrying the Cross is a question of being a victim, or, if you will, of being victimized by life to the point where we live not in the least degree for ourselves but for God and others. Once we begin to seek our personal satisfaction to any degree at all, to that degree we are laying down the Cross and wandering off from the road that leads to Calvary. And once our priestly life becomes *entirely* a question of self-seeking, we cease to be of any good to ourselves or our neighbor.

Then there is the question of a bad pastor-curate relationship. Here again it is to be feared that some priests will fail to recognize the shadow of the Cross. They tend to worsen the relationship instead of trying to better it or, at best, will simply submit in sullen silence to an undesirable situation with the desperate hope that some day things will be different. They should first of all realize that where there is bitterness and hostility between pastor and curate, the spiritual welfare of the parish will be adversely affected to an alarming degree. You frequently meet a team of priests in a rectory who get along admirably well together and you will be aware that the parish is a live one. But—and this might well be just an impression—you will also occasionally know of a rectory over which hangs constantly the sullen and humid atmosphere of a storm about to break. And the parish, poor thing will be in the grips of the stagnation that comes before a storm. But perhaps the most fortunate parish of all is the one where the pastor and his assistant(s) do not get along together from a natural standpoint but nevertheless try might and main to love each other in Christ.

OTHER UNRECOGNIZED CROSSES

There are yet other crosses that sometimes go unrecognized. As one

nal example we cite apparent fail-
re of apostolic efforts. The word
apparent" is used advisedly be-
ause we should know that no truly
postolic effort ever fails to do good
n the long run. Nevertheless, im-
ediate failure can bring suffering
o the priest in a very acute form.
here would then come the temp-
ation to throw up one's hands and
ay "Ah, these people are no good.
wash my hands of them." At this
oint, instead of shouldering the
ross manfully and striving even
urther for a complete immolation
f self for the sake of an unrespon-
ve people, the priest might try to
et out from under the Cross by
ne of a dozen devious ways, any
ne of which would be a question
f succumbing to self-pity.

Of course, no one—and least of
ll the priest—can ever dodge the
ross. Suffering will play a part in
ur lives, no matter how hard we
y to distract ourselves. But one
annot escape the impression that
ome priests do try awfully hard.
here would be, for example, the
xaggerated absorption in golf or
ome other pointless activity on the
lea that a man has to unbend, re-
ax, combat nervous tension. Ad-
nittedly, a certain amount of re-
axation will be needed. But the
act of the matter is that there
ould be very little nervous tension
o unwind in the first place if the
riest approached his job with a
eeper dedication, a deeper and
nore genuine love for his fellow-
nan. Then there are the hours and hours (the recording angel must weep as he counts them all up) that are spent before the television set or reading novels and magazines or puttering over some hobby—all, again, on the plea that one has to relax occasionally. The thought occurs that perhaps a tranquilizer pill would do the trick more effectively and with less precious time lost. However, love is by far the better tranquilizer. When a priest is in love with God and with his people, he has found the well-spring of boundless energy and completely relaxed nerves. Moreover, whatever cross is placed on his shoulders will, strangely enough, bring him a happiness beyond measure.

CROSSES ARE NECESSARY

Evading the Cross can, of course, bring far more serious consequences than we have indicated. It can lead a man to the depths of degradation. It is possible in some instances to excuse the alcoholic priest by saying that he is driven by deep, neurotic compulsions into what would be for a less troubled soul the nauseating sin of drunkenness. It might even be possible in some rare instances to excuse the unchaste priest on similar grounds. But the plain truth of the matter is that at least some of the problem-priests are simply cowards who run away from the Cross, who seem hurt and surprised that the priestly life should be lonely, difficult and devoid of affection, who take childish refuge from pain through the

handiest escape hatch. The result —which they often fail pitiably to see—is that their misery is compounded. Our sympathy goes out to the truly neurotic priest. His cross is certainly the heaviest of the lot. But it behooves us all to take stock of ourselves and make sure that there is no reluctance on our part to accept joyfully and with deep faith whatever tribulations in whatever shape or form would come our way.

There is this to be said about suffering—it will shorten our Purgatory. It stands to reason that this would be so since perfect love is necessarily born of pain. Pain helps us to overcome very effectively the deep-rooted selfishness that is in all of us. If by the time we come to die, we have, through pain, learned to love God perfectly, then we are fit for immediate entrance into Heaven. We cannot go into Heaven while there is some degree of selfishness in us because we are still not capable of perfect love and therefore not capable of perfect happiness. God in His goodness would then be forced to send us to Purgatory to be purged of every last trace of selfishness. And this, we are taught, will be a very painful process indeed. So the suffering that comes to us in this life is truly a blessing in disguise.

There is this to be said about suffering also. Since it can teach us to love more perfectly, it can make our life here on earth much more happy. We tend to take much too grim a view of self-denial, poverty, drudgery, pain and all the disagreeable features of the priestly life. We seem to have the subconscious idea that our life was meant to be miserable. This is simply not so. The life of the priest is meant to be the most joyous life of all precisely because we are called to share more deeply than all others in the pain of Christ. If your priestly life does not bring you an overwhelming sense of joy, at least from time to time, then something is wrong.

Since joy is a product of love and since the Cross is the supreme expression of love, perhaps your misery stems from your attempt to evade the Cross. Perhaps that is why your life is so much drudgery followed by the empty good-time followed by drudgery again day in and day out. Maybe you simply don't have the courage to be truly happy.

To repeat, we priests have been stamped by Holy Orders with a perfect likeness of Christ. We thus will share deeply in every aspect of His life on earth, but in no way more strikingly than in His Passion. We must learn to expect great suffering. But we must also become vividly aware that this same suffering will increase a hundred fold our capacity for happiness both here and hereafter. We must learn to recognize the Cross no matter what shape it takes. And finally we must remember that beneath the wood of the Cross there is pure gold; we must not squander it.

WILLIAM ALLEN, C.J.D.

QUID IN CASU?

What is the difference in the morality of these two cases? A doctor tells me that he may rightfully administer a cure for a certain type of mental disease even though it will bring about permanent, or at least partial sterility, in the patient. On the other hand, he has been forbidden to perform a hysterectomy on a mental patient even though this would bring about the cure of the morbid state of that patient since the patient fears the possibility of a pregnancy.

erility, in the first case, results as secondary effect of a cure used for tirely different purpose. The end is t achieved by and through some- ing evil, sterility. Thus, for a ser- us reason and especially, if there no other means available for the re, the procedure would be legiti- ate. As for the hysterectomy, the erility is the means of achieving the d; it is a direct mutilation from nich, and because of which, will w the good effect. Nature is rob- d of something that is healthy and oductive; nature is frustrated and ppressed in one of its powers— d this is evil—to obtain a good fect.

✦

a mental hospital it is standard procedure to inject a certain amount of hormones, of an artificial composition, in female patients who suffer a mental and bodily disorder if ovulation does not take place on its regular cycle. The net result will be a feeling of well being, but also, sterility will ensue. Is this licit?

In a mental hospital, I suppose there is no ulterior motive in suppressing fertility. If the procedure has for its first aim the bringing about of good health in the patients and is the only known remedy for illness, I think it would be legitimate. The ensuing sterility would be a secondary, not-willed effect. One doctor, however, made the observation that he did not quite understand why hormones of an artificial composition should be used when those of a natural origin might be just as useful and less harmful.

✦

How would you summarize the Catholic stand on birth control and its various methods as of today?

Birth control is condemned by the Catholic Church because it is a frustration of a natural act; the various methods interfere with nature's end. Our opponents cite other cases in which we interfere with nature such as by removing an appendix or correcting one's eyesight, etc. We reply that the latter are done to help nature attain a fuller realization of itself

and not to frustrate nature in its inherent end. Birth control makes pleasure the primary object of marital affection whereas we insist that it was made for a loftier purpose namely, the procreation and education of offspring.

Only two methods of birth control are legitimate for us: complete, voluntary abstention and periodic abstention. For a good reason both are permitted. Pius XII in 1951 clearly defined the legality of the Rhythm under certain conditions foremost of which would be mutual consent of the parties with a sufficiently serious reason for a prolonged use of the system.

Today oral contraception is used. This may be judged on four aspects: It can give improper physiological redirection to nature; it can interrupt the generative process by abortion; it can prevent conception and it can regularize the menstrual cycle. The last effect is the only approved one by the Church; all other uses of oral contraception are condemned.

✦

What is the general absolution so often sought by members of a Third Order?

We place the general absolution asked about in the class of Plenary Indulgences. For a Religious in vows, then a general absolution would perhaps have a wider application. It might release the Regular from censures incurred, from faults resulting from violation of vows or precepts of their Superiors or rules of their constitutions, etc.

A priest can give this general absolution only in the confessional. In fact, any priest can give this absolution to those who enjoy the privilege of receiving it, and he may give it on the vigil of the feast or all during the eight days which follow the feast. The form most convenient for the ordinary priest and which will be more used than the longer one is: "Auctoritate a Summis Pontificibus mihi concessa, plenariam omnium peccatorum tuorum indulgentiam tibi impertior. In nomine Patris et Filii et Spiritus Sancti. Amen."

It is to be noted that the priest must start the process of confession to be able to give this absolution. On the part of the Faithful, no visit to a church, no special prayer, not even is the reception of Communion prescribed for its acquistion. If there is a group of members of the Third Order assembled, the Director alone can give the absolution to the group as a unit; every other priest is authorized only in the confessional.

The fact that many feasts have lost their octaves has no bearing on the matter of Indulgences. The new rubrics concern only the recitation of the breviary and the celebration of the Mass. They have no influence whatsoever on other branches of the liturgical life. We encounter the same anomaly on the matter of fast and abstinence for vigils now suppressed.

✦

We have a very general movement for closed retreats for High School students. How would you go about selling them on a good general confession? How thorough must the confessor be on the examin

tion of such penitents in the matter of a general confession?

n old Redemptorist once told me ever to let a retreat for children go y without a good sermon on confesion and specifically on bad confesons. No matter the age or sex, it is lways apropos. I think it excellent dvice. With teenagers, there is the anger of over-selling and over-simlyfying matters, so that they get the npression "well, after all, it is not so ad!" and from the retreat they will o with the notion that such things appen in the best of families, so ere is not much sense in being too areful about it. Stressing the posive side of confession, the mercy of od, the love of God, the means that od has chosen to reinstate us in is love . . . the story of the Prodigal on—of the Good Thief—that no atter how bad one is, or how far e has strayed, there is always the ercy of God ready to receive him ack and how foolish we are to let at mercy stand there idle while we o into eternity with the dread sence of eternal death staring us in e face. Their eternal destiny others the youth and if the preacher ill play upon the reality of God and e reality of the teenager's relationip to that God and its conseuences . . . he will move the average outh.

It is well to talk about an invalid onfession, a sacrilegious confession nd Communion and its detestable haracter in the eyes of the good od. It is well perhaps to tell a story r two about it—making sure that e seal of the confessional is not roken or insinuated . . . No doubt, e priest will have had experience with sombody outside the confession on this point . . . we must make the young men or women feel that this is more or less a human failing; it does happen, it has happened . . . make them feel that you will not be at all surprised . . . in fact, you expect that such will be the case of a few at least . . . put them at ease on that score. I find it to be very true: when you convey to a teenager that you are wise to their tricks and that you rate them all the same—some good in them but a percentage of bad in every one without exception, etc. —I find it comforts them and they have already a sense of guilt and find it good that you recognize it.

In the confessional, I would take my time. I would tell them that I guarantee as far as I am concerned that they will go to heaven after their trip to the confessional—and thus I will be on the job. In the general confession, I would be explicit on the sins against the commandments without delving into minute detail or circumstance, I would categorize well the sin and diagnose as well as I could, the spiritual weakness and condition of the penitent with an eye

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to giving some salutary advice. Remember, they will look back on that confession as *the* confession of their life . . . they expect more than a routine check up and they expect more than just a routine talk. After you finish, tell them that as far as you are concerned they should close the book of life up to that point and never reopen it—all has been corrected the hard way.

Teenagers expect to be treated justly—they expect an eye for an eye and a tooth for tooth—they do not want to be let off too easily; they wish to face up to their responsibility as men and women—not as children.

✦

Must we believe that the Blessed Mother was a virgin before, after and even during the birth of Our Lord?

This question has been treated in periodicals given to studies in Mariology. A good resumè of the status questionis would be: most writers agree that Mary's labor was not the same as most mortals. They would agree that Mary was a Virgin *in partu* and would consider this doctrine somewhat related to the deposit of the Faith, although it is in much the same status as was the doctrine of the Immaculate Conception and Assumption before their actual definitions—it is going through a phase of closer scrutiny and doctrinal precision. As one writer of renown puts it: we cannot exempt Mary from all suffering for after all she was the Mother of the Man of Sorrows and She herself had to bear the Cross with Him. However since she was immaculate, it was impossible tha the hardships of childbirth shou have been the same for Mary as fo other creatures who were tainted b the vices of the effects of original s and especially that of concupiscenc What this exemption was and how worked, etc. cannot be stated wi too much clarity and it were bett to forego all descriptions thereof an be content with the simple enunci tion of the fact. (cf. Rahner K *Marie, Mere du Seigneur*. pp. 80-8 Paris, 1960).

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Have we any indications of wh will be the work of the Ecumenic Council?

In a Roman publication there a peared in the course of this year interview with His Eminence, Ca dinal Tisserant, the President of t Preparatory Commission. It co tained many interesting highligh such as:

1. The work outlined for t Council originally was of the pra tical order rather than doctrin However, the Bishops of the wo may change that goal if they pre for doctrinal decisions. The Ho Father had in mind ecclesiastical d cipline, changes in the Code, and t complex situation of the morals Christians in the world of tod After the replies of the Bishops ha been catalogued, it will be the Ho Father who will arrange the wo and the schedule of the Council.

2. The members of the Cou will be those who are designated the Code. The Dissidents, if th come, will be present as observe

ather than in an active capacity. hey will be very welcome. The ouncil is supposed to present to the vorld a magnificent spectacle of ruth, unity and charity and its ultinate aim, the reunion of all men in hrist.

3. More than 2500 letters of invitation have been sent out to those who have the right to assist at the Council. They all have been asked for suggestions. More than 2000 have already sent in their replies. For the Council of the Vatican only 224 responses were received. Already the suggestions of the French bishops compose two volumes of no small size! The replies of the Bishops will be studied and arranged according to topics, and we understand, those topics which show popularity but diversity as to approach, will surely be treated at the Council.

4. The Catholic Universities have not only been asked for suggestions but they had to make out in full, the arguments supporting any topic they used proposed—arguments pro and con and in extenso.

5. The Bishops have sent in an abundance of replies on all sorts of subjects and then some, according to the Cardinal. What the majority wishes treated will appear first on the agenda. Then minor commissions will be named to take up these subjects and prepare them. This will be the immediate preparation for the Council.

6. When will the Council be held? The Cardinal said that it will be held as soon as possible. The work has admirably well progressed and the Holy Father is optimistic for an early date.

(PASTORAL LIFE invites its readers to submit questions for solution concerning Canon Law, liturgy and all branches of Sacred Theology. Names and addresses will be witheld. Personal replies on request only. Write to: The Editor PASTORAL LIFE, St. Paul Monastery, Canfield, Ohio).

What Was His Secret?

ONE of the great preachers of all times was St. Paul of the Cross. And why was he so eloquent and effective? His biographer asks: "Was it by the newness and beauty of the **truths** he preached? Or was it that the touching pathos of his voice and own deep emotion communicated irresistibly to his hearers the burning convictions of his soul? When we examine the canonization records, we observe at once that **every deposition** insists particularly on accent of conviction, his unction and the feeling in his voice; indeed, only **one** witness referred to the novelty or special beauty of **what** he preached." Because a saint, he had a proper sense of values, and because a saint, worked tirelessly to the age of 84 to properly express them. His life is a challenge!

—Pius Leabel, C.P.

T. C. SIEKMANN

PASTORAL REFLECTIONS

PRAYERS

IF there is something wrong with my priesthood it is because I do not pray enough, or because I do not pray well enough.

That may seem an oversimplification. No, it is rather a simple solution. The best diagnosis of spiritual sickness in the priesthood is a very simple one. And the remedy is equally simple. Prayer will clear up the difficulty .

We might hope for panacea for bodily ills. There is no such thing. There is, however, a panacea for the ills of the priestly soul. It is prayer.

The priest should not rely too much upon himself. He is unequal to the crushing burdens of the priesthood. It is just too much for him, alone. He needs the help of God.

Read what St. Alphonsus has to say about prayer. Deny his doctrine if you can. It makes such supremely good sense that you must admit it. In brief, prayer will obtain all things.

Say your Office well, if only for this one day. As you say the Rosary, even for this one day, drink deep of the scriptural lessons of the mysteries. Make even a brief meditation, just for today. Visit the Blessed Sacrament, even for just a moment, but contact Christ in humility, and dependance, and trust.

Then see if already today your problems are not already being solved.

The priest who prays, persevere: The priest who prays gets his wor done. The priest who prays, keep out of sin, and overcomes sin. Th priest who prays, overcomes discou agement. In fine, the priest wh prays is a good and a happy pries

If only one day a sincere effort a prayer can convince one that praye pays, what can we say about a life time of prayer? There is no proble that can persist under perseverin prayer. There is no priest who wi fail to persevere if he prays.

If in your problems, personal an official, you do not know where t begin or where to turn, then turn t prayer and begin there. You alread have found the solution.

SHOPPING FOR A MEDITATION BOOK

JUST about every diocesan prie has at one time or another go browsing in a Catholic book sto looking for a good meditation boo You no doubt did that. And mo than likely you did not find wh you were looking for. You mig just as well admit that there is n ideal meditation book. None h ever been written. None ever will written.

The fact of the matter is that really practical meditation book ca not be written. Meditation by very nature is a personal thing, personal as the individual himse

You have to make your own meditation. No book, not even the Sacred Scriptures, can make it for you. Meditation means taking the truths of religion and applying them to your personal needs. Nobody can do this for you but you yourself.

What about the classic meditation books that have stood the test of time? Are they useless? By no means. They are helps, for they present a wealth of material, from which you can take now this, now that, and turn it to your own use. You can use even the rather poor meditation books on the market, and get some good out of them.

Stop looking if you are still looking for the neat, compact, meditation book that will completely fill the bill. You will never find it. There is no such thing yet written, nor will it ever be written by someone else for you. In a sense you have to write your own meditation book, and you write it mentally as you meditate. Nobody else's thoughts can completely guide your life. You have to think out your own problems in prayer. This has to be a personal experience. Nobody else can do it for you. Certainly no book can do it for you. Almost any spiritual book can stimulate thought, if only to present matter with which you feel you must disagree. But at best someone else's effort is his meditation. You have to make your own.

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It Is Never Too Late . . .

THE evidence of history bears witness to many examples of older men called by God to share in His sacred priesthood. Chosen by our Divine Lord for His first priests, the apostles, with the possible exception of St. John, were adults. . . .

Today, with such a dearth of vocations, with so many places throughout the world clamoring for priests to bring them the words of eternal life, there is abundant reason for us to encourage those in maturer years to study for the priesthood and for us to make every endeavor, no matter what the cost or sacrifice, to provide an institution for the particular needs of their training. . . .

From such an institution will come in a few years, as ordained priests, men who before ordination were engaged in various trades, in business and in the professions. It has been my experience that such men, ordained late in life, often have unusual solidity of virtue. . .

CARDINAL CUSHING

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"SHOOTING for the moon" is an old, old expression meaning to make a desperate, all-out effort to win everything on one try. So you see times haven't changed so much after all.

BOOK-REVIEW SELECTIONS

A SUMMARY OF CATHOLIC HISTORY, by Newman C. Eberhardt, C. M., Ancient and Medieval History. Volume I. B. Herder. XI-879 pp. $12.00.

It is the opinion of this reviewer that Father Newman C. Eberhardt, C.M., professor of Church History at St. John Seminary, Camarillo, California, has succeeded in producing a summary of Catholic Encyclopedia rather than a summary of Catholic History, and has done so more as a theologian than as an historian. In his attempts to picture the Catholic Church within the frame of secular history, he has successfully correlated historical events with their theological motivations, but has left unforged the salient links which form the chain of important events and facts in Catholic history.

The division of the book under its headings: I. "The Church in an Imperialist World," II. "The Church in the Feudal World," III. "The Church in the Theocratic World," is ample indication that the author considers the Church-State relationship a leading and troublesome principle throughout the centuries.

In the two sections: a) "Pagan Imperialism," and b) "Caesaro-Papist Imperialism," under Part One, the author elaborates at considerable length on the hardships which beset the Catholic Church, a divine institution charged with the mission of man's salvation and her emergence upon the historical scene of pagan imperialism. He aptly describes the change in her position from a persecuted society to one at least tolerated and from a society of private order to a position under Constantine the Great as a society of public order.

Although the author effectively describes this moving drama, he fails to present the crux of the problem as to why the Catholic Church appeared as a strange phenomenon in the prevailing pagan atmosphere dominated by the political hellenistic **Rex-sacerdos** theory. He has concentrated his efforts on the theory of Caesaro-Papism to the exclusion of that of **Rex-sacerdos,** a serious omission for it was this latter theory that had to be accommodated to the conflicting pagan and Christian views concerning secular and spiritual power. The Caesars tenaciously clung to this theory while the popes assiduously worked for a distinction and recognition of the spiritual power. Providentially, the sincere conversion of Constantine affected for the first time a balance in the Conciliar forum, despite the fact that the structure, procedure, and manner of voting in the Council of Nicaea in 325 paralleled that of the Roman Senate, the Church thus preserving her independence in the shadow of a powerful Caesar. Recent historical research has shed so much light on this matter that it is unfortunate Father Eberhardt failed to avail himself of the valuable information at his disposal. Had he done so, the seminarian for whom the book is intended would have been provided a much broader and more accurate background to Caesaro-Papism and the reason for the continued struggle in spite of famous distinctions

made by Pope Gelasius (492-6) between the **auctoritas** of the Church and the **potestas** of secular power.

In **Part Two** under the section entitled "Feudal Dyarchy," which encompasses Chapters VIII through XIII, the struggle is well handled, with the exception of Chapted XII. This chapter, entitled, "The Great Eastern Schism," should be rewritten in the light of recent historical discoveries. The author, though quite unconvincingly, still adheres to the obsolete views of Cardinal Hergenroether while dismissing the accepted historical research of Professor Francis Dvornik merely as a theory. Specifically, the question of the so-called "second schism," (p. 487) had been clarified in 1933 through the findings of Fathers Dvornik and V. Grumel whose simultaneous but independent work amplified the earlier views of Lapotre and Father Amann as "Une Mystification Historique," and should be presented from this view as should other details about which the author states, "Definitive history on this point seems impossible in the present state of evidence." (p. 486). Available information need only be noted and related. Preciseness in these matters assumes even greater importance in light of the current interest in the reunion of Churches.

The author's treatment of the Christianizing of the Slavs, the Great Moravian Empire, Mission of Sts. Cyril and Methodius, etc., left much to be desired in view of the recent research of European American Slavistic schools. A more comprehensive and accurate view would be provided on the important topics of the Bulgarian question as it effected the balance between Constantinople and Rome, the interests of the Franks in Central and Eastern Europe, and the early Christianity in the Kievan State, nucleus of later Russia, etc., had more recourse to recent findings been made. Chapter XIII entitled "Resurrection of the Dyarchy," testified to the author's extensive knowledge and understanding of the **Cluny Movement**, but gives only a cursory consideration to St. Adalbert, second bishop of Prague who occupied such a brilliant and impressive role during the Ottoman era in Central Europe, Germany, Bohemia, Moravia, Poldna and Hungary. Again, had available sources been utilized, a more complete and accurate picture of early Christianity in the various nations under consideration would have been provided and greater justice done their history.

Part Three under sections a) "The Clerical Theocracy" and b) "Secularizing Theocracy" which encompasses chapters XIV to XIX is pleasant reading in the traditional treatment of reforms and religious movements. Here the author appears at his best. The notable omission of the **devotio moderna**, an important internal reform within the Church is a serious oversight. The correlation between Wicliffism and Hussitism could have been further clarified in order to arrive at a more comprehensive view of the **Conciliar Theory** which is competently presented. The final chapter, "Medieval Oriental Sunset," provides an effective conclusion to the consideration of the decadent period witnessed by the Church prior to the time of the Reformation and Counter-reformation. It is at this point that the author is presumed to begin his second volume. It is hoped that the numerous mispellings of Slavic names and places will be corrected in the subsequent work.

The appendices of Supreme Pontiffs, General Councils, Patriarchs of Alexan-

dria and Antioch, and the bishops of Constantinople, in addition to a very good index enhances the worth of this volume, a helpful handbook to the text of Church history. With the exception of those points already raised, Father Eberhardt's book has an abundance of valuable information presented in an interesting and readable style and is the answer for those seeknig a brief perspective of the glorious history of the Catholic Church.

Ludvik Nemec
Braddock, Pa.

PERE JACQUES, by Michel Carrouges. The Macmillan Co., 269 pp. $4.95.

Pere Jacques is the biography of a saintly man living in our generation who endured the atrocities of the second World War during Hitler's extermination of the Jewish people and anyone who befriended them.

Pere Jacques or Lucien Bunel, an excellent secular priest and educator, desired to love God more completely by joining a cloistered order. It was a difficult release for his Bishop to make, knowing and recognizing the man's God-given talents for handling people and drawing them closer to God. Finally after many requests he was released to become a Carmelite Monk, which satisfied both his yearnings and his great capacity as an educator.

During his assignment as director of a boys' school at Fontainebleau he inspired students and teachers with his aims, "to awaken souls and to form characters." "True education," he wrote, "the only one that gives complete and definite results, consists in teaching children to make use of their freedom." While in this position he sheltered the Jewish boys during the Nazi occupation of France and for this he was eventually committed to the cruelest of concentration camps at Gusen.

The sufferings, physically and spiritually degrading the prisoners to a level less than animals, were somehow ennobled by the apostolic zeal of Pere Jacques in maintaining the dignity of man, and the virtues which raise above the animal. He risked his life at every opportunity to offer the Mass and bring the sacraments to the prisoners. Even some Communists were impressed and helped when possible. At his passing 3 days after the liberation, "Christians and non-Christians deplored his death, first out of affection, then because they thought of all Pere Jacques might have accomplished on this earth, after the liberation."

The book is a vital biography which engenders pride and love of the clergy through the apostolic virtues of this fine priest.

J. H. Schiltz
Des Moines, Iowa

NEW AND ETERNAL TESTAMENT by P. M. Laferriere. Translated by Roger Capel. Foreword by C. C. Martindale, S. J. Newman. 208 pp. $3.95

It was by accident that this book was started. The author at the time of the armistice of World War II was a chaplain to a camp of interned officers. It was while he was acting in this capacity that he began to write the present volume to answer the questions of his internee congregation. Such an accident was providential for we have here a handbook in which the author emphasizes points too seldom mentioned. Here in harmony with the directions of the Holy

ee, he deals with active participation the laity in the offering of Mass.

The offering of Mass is the only ade- iate expression. Father Martindale in s forword remarks that "Going to Mass" quite colorless because it says nothing what you do when you get there. Hearing Mass" is ambiguous for it may ggest simply listening to what someone se is saying, and doing nothing about Quite inappropriate is the expression Reading Mass": Holy Mass is an act t to be found merely in a book. To say with Newman, "the Mass is a great t, the greatest act that can be on this rth. It is not the invocation, merely, it, if I dare use the word, it is the evoca- on of the Eternal."

The Mass is the unbloody re-enacting the Passion of Christ. If it were said ly in one place, by only one priest, w mankind would rush to be there. it it has become universal. And so we sure ourselves to the infinite sublimity it all.

This book is a clarion-call to remind of what the Mass is and what we must ake of it. It cries out with an urge to ad priests and people to recapture their ve for Holy Mass.

Carlyle once attended Mass in Belgium. ften afterwards he called it "the only nuine thing of our times." Robert owning's lines on it are well known:

Earth breaks up, time drops away,
On flows Heaven with its new way
Of endless life, when He who trod
Very Man and very God,
This earth in weakness, shame and pain,
Dying the death whose signs remain
Up yonder on the accursed tree,
Shall come again no more to be
Of captivity the thrall
But the One God, All in all."

Today too many Catholics take the Mass for granted. It is to re-ignite their enthusiasm that Father Laferriere has written his "New and Eternal Testament." In the evening of his life the reviewer fervently express his hope that it will be read by many priests and many laymen.

J. M. Lelen, Ph.D.
Glenmary, Ohio

THE DEED OF GOD, by John W. Lynch, Sheed & Ward. 125 pp. $2.95.

Daily on our altars the deed of God is renewed. To meditate on all the significance of the Mass, a means is helpful, lest the magnitude of this subject or the multitude of its aspects be distracting.

Father Lynch has attempted a bold, risky project. The Deed of God presents a panorama of the Mass from Our Lord's time to our own—in narrative poetry. In this case, poetry is a successful means with which to meditate the Mass. Together, the two thousand year perspective, the poetry itself, and Father Lynch's technical skill and reverent imagination offer an inspiring reflection.

Of course the book has some faults, but minor ones, irrelevant except to the strict critic. But this poetry is not pietistic drivel, or feverish, obscure whispering. It is good modern style with vivid images, flowing rhythm, and it well expresses the profundity, the serene, timeless importance of God's great Sacrifice.

People seeking a high-quality, contemporary artistic expression of religious truth will appreciate this book.

Jason Petosa, S.S.P.
Canfield, Ohio

BITTER WATERS, by Monsignor Charles H. Doyle. P. J. Kenedy and Sons. 208 pp. $3.95.

Intended primarily for those in the priesthood or religious life who are puzzled over bitter experiences, this book gives a clear and satisfactory explanation of the mystery of why God has made suffering a condition of sanctity. Monsignor Doyle comforts those who fear they will always be afflicted of temptation by showing how certain it is that those who willingly accept crosses from the hands of God will someday reap the joys and rewards He has reserved for them.

Throughout his work the author speaks frankly of the tedium, rebellion and temptation that can set in after years of profession. While he treats these mental frustrations with sympathy and perception, he carefully emphasizes that they are sent by God to purify and sanctify. As such, Monsignor Doyle says, they should be accepted lovingly and patiently as the most perfect sacrifice to be offered to God in order to gain a closer union to Him.

BITTER WATERS can bring help and understanding to those who are burdened physically, mentally or spiritually, and will serve as a guide for those who counsel them.

P. J. K.

LETTERS

Continued from page 2

baric" significance attached to it by my critic) used solely to identify the new art, as the names of **Byzantine** or **Romanesque** given to those in preceding centuries. Actually the art improperly called Gothic has nothing in common with the Gothic and should be more appropriately called "Ogival" May I illustrate. As myself have gone through some fores in North Europe, I noticed the branch of trees meeting at a high elevation a forming a pointed dome or arch-foliag rich in color and natural designs. Hen the artistic concept, motifs and orname tations of our "ogival" temples. T deeply religious architects in seeing much beauty in nature—God's vast te ple—wanted to translate it in stone marble. So, as we look at the bold a slender spires of the Gothic churches, find art associated with religion and t religious aspiration of the soul, as it is purpose.

"We do well to imitate the spirit those architects," says my critic, "but n their work." Strange reasoning isn't But what did inspire their work? I a him. Their spirit. Why should we n then admire and imitate in a certa measure their work—fruit of their spi and soul?

My critic's comparison between Sa Patrick's Cathedral in New York a Radio City across the street is quite ine and out of balance. On one side we ha Christian culture and on the other t materialistic culture. And as to his sta ment that Radio City is the "expressi of American culture," Watch the raisi of some eyebrows!

Rev. Henri Bla
Asheville, N.C.

FOR ADVANCED VOCATIONS

Dear Editor:

Re. to the letter published in the Ju August issue of PL outlining the need a National Seminary in the United Sta for the training of belated vocations the priesthood, I wish to add that pla for the new institution are being p pared by the architects who designed t

tional Shrine of the Immaculate Con-
ption, Washington, and the Cathedral
Baltimore. Construction will begin
thin one year.

The Society of Jesus will supply the
ulty. Diocesan priests will be in
arge of management. A national board
l serve as trustees or directors. For
blicity purposes I hope to contact as
ny of the "brethren" as possible
ough this announcement. As a result
hope all will pray for the new institu-
n and that those who can will con-
ute towards its construction. It shall
called "The St. Pius X National Sem-
ry"—For the training of late vocations
the priesthood.

Naturally we are interested in those
o have behind them a college educa-
n and who can bring maturity and
nt into the priesthood as well as
estly sanctity and zeal. It is presumed,
course, that they would be capable of
lowing the special course of studies.
y time you would like information
ut the project—"Holler" and I'll serve
1.

Richard Cardinal Cushing
Archbishop of Boston

THEY WERE PLEASED

ar Editor:

Through your gracious kindness in
blishing my letter concerning the
tholic Students' Center which I am
leavoring to establish at the University
Kwangju, you will be pleased to know
t about $700 in small donations have
eady reached me. But hear ye this! A
hop in the U.S.A., who insists that his
ne be kept secret, seeing my letter
ner in **Pastoral Life** or **The Homiletic**
view (I forget which as I destroyed his
er), sent in $5,000! I cannot help but
ard this as a special sign of God's pro-
vidence, and I wanted to share this news with you and your readers.

The establishment of the Catholic Center will help to provide the Church in Korea with an ever increasing number of able scholars, whose leadership among the laity will be invaluable. We want you and your readers to know how profoundly we appreciate the help of the generous Catholics of America in enabling us to make the Student Center a reality in the very near future. I shall try to express that gratitude when I stand at God's holy altar, and I shall remember all additional donors who may find it possible to send an offering to me.

Most Rev. Harold W. Henry, D.D.
St. Columbans, Nebraska

(PASTORAL LIFE invites its readers to avail themselves of this new department to sound off their reactions, comments, or just plain remarks on the articles in its pages or any topic of interest to fellow-priests. Address all communications to: The Editor PASTORAL LIFE, St. Paul Monastery, Canfield, Ohio.)

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